So now, huh, we talk about work. What particular questions are there? For those who are new, you might say, who don't know anything about Gurdjieff, or about the Ideas, just try to listen. If there is a particular interest, you can ask to see if perhaps it will be necessary to ellucidate. But the main thing - the emphasis for tonight is the last evening that I'm here so that we are ready to cross the I's and dot the t's if we possibly can. And it has to do with , as you know, possible experiences when one tries to work on himself as the term is; that is try ot wake up, try to become aware of one's self, try to become conscious in the real sense of the word. Who has anything to say?

Andy: I've been having a little problem with the references in All and Everything, to the several trips that the Messengers made to eliminate sacrificial offerings. I can't find the second meaning of the elimination of the habit of offering sacrivices in various religious ceremonies.

MR. NYLAND: You mean what the real meaning is?

Andy: Yes.

MR. NYLAND: Have you any ideas what it might mean? Why do people sacrifice to the Gods, to appease them? To be on their good side, assuming tor the moment that the Gods have something to do with their life. If you put it on a simple basis where the Gods are still represented by certain

forces of nature, that then they avoid what might be a calamity. And the only way they can do this is by giving something that is dearest to themselves in order to sacrifice it, as it were to make it an equivalent of that which they expect then, the Gods to do to them. Exactly the same way as people give presents to each other, not so much because they really want to give a present, bxt that they would like to be in their good grace. Or that if they do give a present to someone else, that then in turn someone else will give them a present.

I think it's a very simple kind of a thing. That if one feels that there are certain things that are apt to destroy one, that if there is a possibility that my life is somehow or other threatened, that I will try to do everything in order to take away the threat because I am afraid that if that could actually could take place, that I would sose my life. And I think that there is in every person the desire to continue to live as long as he can. It is very seldom I think that a Person is so morose that he doesn't want to continue to live. And I think already from very early in life this question of protecting one's self becomes the natural way for any one person. If you hit a child he holds up his arm because he doesn't wany to be hurtl We avoid hurting ourselves as much as we can. We avoid people who step on our toes because we don't like it. We don't mix friends with our enemies. And therefore, whenever I feel that something is threatening me; that is, it might destroy me, either as a force of Nature or something that is unknown, that may be mystical, or something

that perhaps is a power that is more than I am, I will protect myself. Naturally, if I am not interested in getting wet, I build a house with a roof. And I think that this kind of a thing, to see that sometimes sacrifices are made for the purpose only to continue to live - that in many instances that which is then a sacrifice is not at all equal to what could be the result of it, or that perhaps there is no relationship between the sacrifice and that what one does! Only the thought is there - that I try to appease in a general way something that might be higher than I am, that I hppe then that because of that I say sacrificing each animal, not even human beings, that there won't be any (?) for lightening striking my house.

I think the purpose of a Messenger is to th try to set certain things right. And the making those who are suffering certain things - right in relationship to that what they can expecy about what is logically due to them, and where there is no relationship to tell that that is not the way to appease them. This is one way of interpreting it.

The second is that each person in his own life is destroying many possibilities for himself. Sometimes knowingly, in most cases not known. If I give in to that what I feel for myself is the easiest, I have towards myself the possibility of not using what I should use. That is, if I form the line of least resistance, I eliminate out of my life many possibilities which could give me a good experience. And that for that reason when I then sacrifice the possibilities of myself, when

I am then not doing the right thing towards myself, when for myself it is a necessity that I should become a man and not protecting myself so that I could become a weakling. So that the sacrifice which each person for himself has in wanting to establish for himself a relationship which is the easiest for him, cuts off the possibility for such a preson really to grow. So the sacrifice he makes is that he eliminates the possibility for his further growth. And from the standpoint of a Messenger from Above it is necessary for each human being to realize that there is an obligation on his part that he must grow further.

The assumption of course is this: that from the standpoint of a Messenger not of this Earth, as we say from Above, he has a different kind of a viewpoint than a person would have on earth. From above means that he is not subject to the laws of nature as we know it on earth. Therefore, the judgement from such a person is different from the natural judgement of ourselves. From the standpoint of anyone outside of the Earth the necessity for mankind to grow is of course obvious. But for a person who is emersed in the natural laws of Earth, he will not want to accept them, because for them being subject to whatever laws are on earth, he will try to remain on earth as it is the easiest. So, from the standpoint of the earth, they are not sacrifices. They're just giving in to the easiest way of how to live. For the standpoint of a higher nature, it's quite different, because a man misses his opportunity.

Only for those for whom there is a possibility of wanting to grow away from earth, that is to fulfill such a function which is not necessarily juct to live a good life on earth, for whom somehow or other there is a desire that he ought to become different than what he is, for them that what he is doing against it and that could become an obstacle would mean for him a sacrifice. A Messenger from Above comes as it were corresponding to what a man really is in himself. And then that what is used in order to help him tell what he is really is simply the means for him to help him start to understand that he has a different kind of function to perform than only being born and dying. So it muct correspond to something in each man which is of a different kind of nature or perhaps more essentially himself which then can correspond to that what is being sent, and only those who have that kind of an interest and; to say it in a general way, of a certain spiritual value for themselves, or for a possible development of their inner life, only for those it would have meaning. And for no one else it would have meaning. So if you make a distinction between those who wish to become conscious anddthose who want to continueto remain unconscious, it's the last group for whom the sacrifices have absolutely no meaning because they willlbe interpreted in a different way.

There are other interpretations possible but I think this will do.

All of you are working; those of you who know something, tell about it. I'll be gone very soon.

Ross: Mr. Nyland, I don't know whether to ask this. I don't know whether to say "what is it," or "why is it," or "how is it," that I as I am can dare presume that there might be something else which I could be.

MR. NYLAND: It is a dedication of life. If that were there you would be dead to your own existance. Pity the people who don't particularly have any daring to think of the possibility that something else still exists which might be for them. Anyone who is not interested in such questions will ultimately become very smug. Or if they have had any particular desire at an earlier age, they have successfully crushed it. I think it is extremely important for a person to know that that what he is is not everything that he perhaps could become. And if one accepts the conditions in which one lives and the way one is, and then in the terminology of Gurdjieff, falls asleep with that, he will be very happy, even if he has no dreams, about the possibility that perhaps he should be different. And that kind of sleep, if you don't want to be disturbed, it's far better for them to stay the way they are. Work of this kind of courseis only for such people who are not entirely satisfied. And the reason that one hopes that something else could exist is simply that one is dissatisfied with the condition in which one lives. If there is no dis-

satisfaction, if there is no particular problem, if there is no questioning, or no particular desire for search, then of course one is completely outside the possibility of wanting to grow. So the desire for growth must be based on the realization that I'm not as yet complete, or that I perhaps see things in the wrong way; that that what I notice may not be entirely the truth. And if there is the least little bit of desire on my part to find out what really the truth is, or what really I am, or what really is my place, even on earth, or what is the meaning and the aim of my own existance, if there are no questions of that kind then of course I'm dead to the world.

I think it is very fortunate that there are people who are disturbed. It is not always pleasant, but at least it shows that something is alive. Anyone who is smug and accepts that what already exists as ifit's the last word, and that nothing has to be done anymore and just keep on eating, drinking, and sleeping, and I finally die and never consider any particular questions regarding that, for them their inner life of anything that has to do with a spiritual value, or anything that might be their emotional life, really dosn't exist. It may mean, of course that temporarily they are satisfied with whatever they have as particular attributes of themselves in the form of their mind, or whatever they have as a feeling, or their heart, or whatever functions, and that they may be quite happy because they are healthy, well it simply means that they haven't had

experience with their life as yet. They probably have been protected. And if they have had expereiences with life then they have solved it. They may have solved it in several different ways. They may run away from them; they may have protected themselves; they may have harnassed themselves; they may have covered themselves sufficiently in such a way that they will not be disturbed. And gradually in their life that what started out to be perhaps a large circle, there is a possibility that their experiences as they gradually grow older they narrow the circle and finally will end up in a point of sinility.

I think it is very good that a person still feels that there is a possibility of something that ought to be pursued. And that one simply says "how do I dare to think that it is possible." It simply means that I am not as yet dead. Then when I think that there is a possibility of continuing to live and that I will not change the affairs I see in ordinary life simply on their face value, but that there is still something that I search for and hunt for, I look for. It corresponds to the - as far as we know - histories of different peoples who have lived before, and also those who are earnestly and honestly searching for something almost you might say, unattainable.

You see all this has nothing to do with religionl It has to do with a possible ethical value. And the sign of growth in anyone is immediately noticeable when you have a young child

which grows up until, lets say, it is full grown. Also whenever anyone at the present time discovers in himself certain functionswhich he calls feelings, that there is a possibility that such feelings perhaps could be increased in quantity and perhaps in quality. And that as far as his mind is concerned that he cannot be too stupid to think that the mind has already reached its full development.

So all such people still believe that there is a possibilityeither of exercising their physical body, or by giving more food to their emotional center, or that their mind ought to be developed in such a way that it really can change. So, even on the basis of that, assuming what I am and still knowing that there is perhaps a possibility of further growth, I am then inclined to hope that in any one of those three directions there might be the possibility for me of having a fulfillment of what you might call the purpose of my life. So even if I dont believe in the necessity of becoming objective, or development further consciousness of a certain kind, or that what might be called Self Consciousness, that then if I remain unconscious I still may have the idea that in developing any of these three functions of myself I could become a better man. And why shouldn't I think that? If I don't think it, surely I have not further interest in life. And also then, what should I do? As I grow a little older and I satisfy this desire and then another, and I have a nice house and

two cars in the garage and five chickens in the pot and so forth, what is it? After a little while it becomes quite monotonous. And I have exhausted in all probability all the different possibilities of myself. And I have some friends and I talk with them and they repeat what "Time" magazine has written, and I repeat what I have seen at the opera, and after a little while we play cards, and then there is nothing to say any more. It is the life of many people. As against that those who constantly believe that there is still another kind of a possibility, they remain open for that what might happen, and in expectation, hope that the next day perhaps some miracle might happen to them. I don't think there is anything wrong with having that feeling, and I don't that it is a question of thinking that one has no right to that. I think one has all the right in the world.

The fact that I am breathing means that I want to continue to live. And that with this I may have a thought that I WANT TO ECPECT THAT what might be possible for me even if I might become quite selfish that I don't want to think of what might be possible for someone else. I still believe that I can become what I want to become and, depending on the degree of my vanity, or perhaps self respect, or to some extent conceit, that I will continue to do whatever I can within the rules of ordinary morality or ethics if I want to be a good man. But even if I want to be a criminal I have an idea that in that

way I will solve certain problems of my life. Perhaps I want to become a thief and steal ten thousand dollars in order to live in peace What is wrong with it? It is a viewpoint of a person. And with that he is entitled to consider everything for himself as possible. And if he is a little bit morale, then at least he will try not to be too selfish about it.

But one cannot take away for a person a certain form of idealism. That he wants to live in accordance with what might be possible for him and that then in that particular direction, he either has to sacrifice certain things in order to gain something that is of more value. Again I say what is wrong with that kind of idea? That I hope for the best for myself. Not only to grow up physically but to be able to grow in an emotional sense and to enlarge my particular world of interest, and to include in that all the understandding that I possibly can contain, and that that way could become a better man mabe, having in mind a certain influence on society or an aim that I want to help other people, or even an aim for myself that I want to hve self satisfaction of sitting nome and being at ease, or at peace with myself.

I say all of tnat has nothing to do with God, or religion, or anything of that kind. It has not anything to do even with spiritual value. It has to do with perhaps what is an outer appearance of myself, and I can call that outer life or outer manifestation, and something which I know definitely at times to exist, and which is an essential value of myself or an inner

condition. And it is mostly of course the developement of that inner life in which I become interested, because outer life after a little while is quite satisfied. That one wants to reinterpret it for oneself in order you might say, to make it a better guide, or for something that I can either look up to or which I expect to help me. If I feel that I am not strong enough, then I will introduce many other different things, including naturally, the fear of wanting to remain in existance when I know that the fear is based on the possibility that something else of a different kind of nature, at least with a greater force than I am, would destroy me. I think that in that sense, if I have enough common sense and I see that my life is threatened at the end by death, and I don't want to die, if I stlll have a feeling that something in me is alive and perhaps should remain alive, or should remain alive as long as possible, then I will take all kind of means in order to prolong that if I still nave interestl But of course, I have interest in life because I sleep; if I don't sleep enough I make up for it, I eat, if I don't eat enough, I get thin and I don't have energy. If I eat too much I'm a stupid fool. If I don't get enough sleep I know that I will not be able to work. If conditions of life let's say force me to have an economic value for which I'm paid, and that I have to spend time in order to earn that kind of money. Or if I wish to marry and I want to have children and a family and take on a responsibility, all of that you

might say belongs to my own wish. And I say wish because it is not a strong enough desire that has to do with the definition of a real wish.

A wish is still something that belongs like a desire to the satisfaction of my life as I find it on earth and as I am in relation to other people. A strong real wish has to do with the possibility of that what I am when I am not satisfied wne way I am and I hope and believe that it would be possible for me to grow in a certain direction. When I cannot grow in any direction of physical body because I know that is ended when I am eighteen or twenty, I hope that there is a possibility of furtner growth with my feeling, and also that my mind might develope. In that sense I could become a little bit better man. The qufstion is fwill I only after some time discover that there is a limitation to my midd. I think of course I will. It nappens to be located in my brain and it is limited to that what is in the brain. And even if I say I will fill it with a great many facts there is an end to; the possibility of filling it. And then what will I do at that time? Try to make arrangements so that some of it can be discarded and my m memory will not function as well as it used to? Or then what fwill I use for the kindoof food I then want to put in my brain in order to grow up faster? better? You might say that I will become an expert, and then I'm still alive and I keep on doing what I am now an expert for. I become a famous surgeon, and I have the satisfaction that people who come to me, and that

they respect me, and tip their hats maybe, or that it is a pleasure for them to meet me, and so forth. I become an artist and I produce certain things that are self expresssion or that I beleive are good for the next generation, or something that can be sold commercially. And then I have aperformance. I sti at a pioano and play, and then every person claps their hands and says how wonderful. And then what/ Such a man comes home. Then what? He keeps on repeating day after day, a good actor day after day in a play that has a long run on Broadway. What does he become? What is he as a man? He is a good little performer and he is an excellent surgeon, what is he as a men? What is he as a husband? What is he as a friend? What is he in relation to his inner life?

A good scientist heep on doing research and, perhaps, not spoiled by commercialism, how many are there? A person who lives for himself to satisfy himself without being influenced by the opinion of others. How many are there? People who do live and have the satisfaction that they aee acknowledged, and do they remain humble? Or do they grasp constantly for a little more and a little more? Even if my aim is money and I have already enought to live on I will continue to accumulate, because you might say the money bug has gotten me.

Again what is it that a man ought to be? And when one starts to think about it, what is a man? A Man - is he a thinking apparatus? Is he an emotional kind of an artist? Is

he a wrestler? Or is a man in that sense balanced when one of his particular attributes as represented by his centers or by his brains or his parts, because there are three parts, when that is developed and the others are not is he then a man? Or is he just a developed pair of brains? And can such a man function in any condition at any time that life might present to him, where he finds himself, where he may have to face certain situations not of his own making but which happen to become his own because he happened to be there? What is there for such a person to be able to choose what he wants? How does he know what he actually will meet? Who makes his own world?

Every person on earth anywhere is subject to accidental laws. How can one control them? If it is an accident I don't know the law. And there are such times that I must admit that something is happening to me without my knowledge, without my wish, simply because I happen to be where I am and I am then subject? How do I know when I walk in traffic that perhaps an automobile will hit me? How do I know that I may meet someone and use the wrong word and he sues me? How do I know when I'm on a job and someone doesn't like what I have been doing although I've been there twenty years, and a new boss comes in and he doesn't like the way I look, and I'm out? How do I know if I'm engaged in some kind of a business which is merged with some other , and there is no place for me? And then again what do I do? And that is you might say professionally.

But what is it regarding a man that I amm in relationship to other people with whom I have a little bit more intimeate relationship either of my own doing or their doing, or where again it happened? What is it what I do towards my father? I didn't choose him. Do I understand him? Do I know how to behave as a son, or as a daughter? When I meet someone who is a friend and I have certain selfish wishes or reasons for what I want to do, and I cannot live along with the other. Why do I break the friendship off? Can I help it? Can I do what I am doing on my own volition or is there something that has determined me to do it? To what extent then am I fatalistic, that is, I cannot help that what I am, and when I am doing that, am I really responsible?

I think all these questions must be considered when one starts to think about the possibility of either an evolution for one's self, or how to fullfill it and whatever is required of becoming a man. I think in that sense if one thinks of that what I am and what I see and what I sometimes suspect, and at times I definitely come to the conclusion as a certainty that I am considering having conditions outside of me. But when it comes to a consideration of fwhat I am inside, what I am as beihg educated, cultured, in this civilization with whatever people tell me or have told me, whatever I have been brought up with, how free am I from that? I find out fwhen* when I start to have any kind of a relation with anyone what

is it in me that then remains what I wish or that what I do as a reaction that what other people act on me. This becomes a trememdously important question because is there anything that I really act? Or is it that all the time I react towards anything outside of me in the form of people, in the form of conditions, or to that what is already stored in me as memory or the different impressions I have received, and that what I really am as a human being. I think this probably becomes much more important if one sees it in the light of am I a man. Am I really that or am I only a reacting creature? Do I have any, what you might call, free will? That is, is it possible for me to decide that this is what I am going to do? Regardless? And if anything happens that would be an obstacle or anything that comes as an obstacle that would require on my part a great deal of sacrifice even if I ahave an aim, how often do I give it up? How often do I change? How often do I rationalize when I don't want to see the truth?

All these questions about what is truth for me, what is it that I really know? What is it that I really can do? And the indications of everything in the life in which we live at the present time, and what we call progress, industrial development, and so forth;, all of it tends to make me much more asleep, much more stupid, much more limited, much more ugable, much more so called easier. The whole idea of research is to make it easier, to make a push button existence for one.

I can hardly drive a bicycle anymore, let alone walking. Everything has to be done by one's car. And then, civilization, and then the friends, and then the keeping up with the Joneses. All such things are quite stupid from the standpoint of a person who tries to become a man. So, if he could get hold of something in himself in which he can believe, believe for himself as a possibility, let it be that what he can believe of the possible developement of himself, at least in that way he can remain homest. And for that he can have then in himself a support perhaps to which he could return whenever outside conditions are a little bit difficult for him, but at least is his own, and in that sense, he could become independent.

One can call that whatever you wish. You can call that within one's own self one's own solidity. One can call it as if one stands on that, as if one could build on it the possibility for further growth. One could also say from that standpoint I can have a panorama of myself, a real viewpoint of what I am without mincing nay words about it, without embellishing it. One can also say that what I consider for myself the real self of myself, unchangeable and not to be affected. That for me becomes within me something of a different kind, nature, something like a God for me - not in any reliqious sense like dogma, like the Bible sometimes describes that what we go to church for, or that what ministers preach about; or a God who sits on his throne in heaven and who reg-

ulated the rainfall for one farm and not for another. No, within one's self as a human being, a thinking human being, a being who starts to consider what is his life worth. Where do I at the present time belong? What is it in me that produces thoughts for myself? In what respect do I believe that there is a possibility for me to do something about myself? And to what extent am I dependent on other people who can prevent me?

It is this particular kind of wish for freedom, a wish for further under standing in the real sense of the word, and not to take what other people have told me, and not to assume that that what someone else has lived could become my own. Because all I see is perhaps an admiration, wishing that I was like so and so who has done that and that. And me, what is me? I fall asleep. I wake up tomorrow morning, and then what? My whole day, professionally, office I go. Someone steps on my toes; I'm angry. And I forget my toothbrush and I hunt all over the place. I call myself stupid. I loose time. I'm late at the offcie. No one understands why I a m late. I get a calling down or I don't punch the timeclock. Someone else is in a vile mood and doesn't say goodmorning. I get angry because they don't recognise me.

All these little things -- and they are so stupid. And it's whole stupidity is because I live int that outside world. I live on the perifery of myself. I have no foundation to go

and fall back on. I have nothing. I am swayed by the wind one way or another. Someone tells me something which is a nice joke, or admires my hat and I say "oh, thank you," and then someone else tells me over the phone I'm a fool and I get angry because he doesn't know how good I am. All the time these kind of reactions; this is the way we live, don't letts make a mistake about it. All the time I'm reacting. I want to have a picnic and it's bad weather, and I blame God.

Keep whatever you can regarding any kind of a possibility that you believe in towards which you wish to strive, and strive towards it until you are fully convinced that it cannot be done, which I hope never will come. Or that for some reason or other your life will end. Keep to that as an ideal as long as you are alive. As soon as that dies, you die. Even if you keep on walking around.

See, we talk about motivations for work. When we talk about the reality of what a person really is, when he makes honesty with himself. Not when he's a little foolish or he doesn t want to see or face facts. Or when he wants to continue to believe in something that doesn't exist any longer. And thaqfact that one all the time wants to go back to one's past, and hope for the best and spend the time in remaining unhappy because one has had so many different things of that kind and at the present time it doesn't matter because I already have lived my life, so on and so forth. Such people

gradually die down and die constantly every day. You may not believe it of course. And you have a perfect right not to believe it, but you find out for yourself. Well, in any event, try to be honest. If you're not honest, naturally you are a fool. But lots of people prefer to be fools.

In this particular sense, what we're talking about is the question "Is there a possibility for man to become different from what he is?" And is man as he is, is that so satisfactory? So this kind of work, if you want to call it that, is only good for those who feel that they ought to do something and believe that there is a possibility of doing it. And that they have to work for it, work for their living. Not work in the sense that I hope it will be given to me on a golden platter the same way as I breathe air, or the same way as I happen to be born. That belongs to the law of nature; that belongs to the earth; that belongs to the reason for one's existance, but it is not life.

Life is a different question. Life is something that has to be earned. Life is something that has to be continued by one's own efforts. Life has nothing to do with your physical life on earth, and only that it gives you an opportunity to think and feel. Because otherwise it would not be necessary for man to exist. It would be quite sufficient for animals and for plants to exist. But man has a diffement kind of a function. And it is exactly because he has a mind

that he has a chance to think about the possibility of that what could become, not what is, but fwhat might be in the future.. This is the function of man. This is the way man distinquishes himself from an animal. Both are so called forms of life, but man is far from complete, and he knows that that which he is at the present time still has the possibility of a change. And the change has to be in that direction that it is not a natural one, because tha natural developement of man on earth leads ultimately to the point where it has to return to its origin. Progress is a line straight up. It is not something that returns as a circle. Earth, and man as earth , being physically whatever he is, emotionally whatever he is, has an end. He dies when his physical body dies. That's the end of his life and that's it. Anyone who wishes to continue that way to live and to die, it's all right. No one will object. Some people, you might know, they might be sorry. For yourself, you probably extract as much as you possibly can diring the time that you are alive for your own satisfaction. It will not help you very much. And only that you can say at the end, "I died." And then what?

Reincarnation? Coming back? Continue to live somewhere? Where? Heaven? What is that, what is there to hope for? In your life you can have all kinds of experiences, you can have enjoyment and a little suffering. You can overcome it, and then what when you die?

It's an interesting question if you really want to think about it. Because if that is all there is to it, why live? What could be the purpose of being born? To be fulfilled, a certain something for the reason that I happen to be on earth, and in relation to earth, of course, I must have a definite meaning for earth, otherwise I wouldn't exist on earth. I would be born somewhere else. I may have been born on Mars, but I happen to be on Earth, so I have to consider that as the question that is important for me. And then I say why? Why was I born? For the continuation of life that was first my father and mother and now it is me in me, and if I have children, it continues with my children. But what's the purpose? Just to be here as a human being, and to love each other, to see each other, to eat, is that all? Again, if it is all, it is all, and it's finished. And then there are no questions. Because with that what does one satisfy mostly? and a little bit of a smattering of knowledge. Or reading and soaking your head full of data, and what good does it do when you want to use it. When the grocery man gives you a little bit less change than you expect. That you are constantly under the influence of little things and that sometimes even if you want to do certain things, that you feel you ought to do, you cannot do it because you don't know how. And you can get angry at yourself for losing your temper. And many times how often do you hurt someone even without your knowledge? How often can you not find the right word that you know exists and

that you want to use and you cannot do it? How often are you mad, looding all kind of energies. How often do you get stuck even in your enthusiasm? Obstacles in one's life, I say not be free, all of that when one is so called alive.

Why is it that one dies? Why is it that one gets sick? Why are these destroying bacteria in the air? Why are there poisons? Why are there poison animals, kill one, kill human beings? Why do we kill? Why is there war? These are questions one must think about if one is a human being. If you are not interested, then that is bad. One remains then in that sense a nice little supporting cell for the totality of mankind. It's a very nice place because you don't have to do anything. Organic kingdom is represented by all man on earth. The totality of mankind is a body. Each person is a cell of that body, the body of mankind, exactly the same as each cell of a human being representing a cell totally makes up the body of a man. And from that standpoint all of us are alike. A few have special functions like some of the cells in the body have special functions. But the totality of mankind as a body then represents that what is on earth a function of the form of like in which each person has a function to fullfill. And perhaps there are some people who fullfill the function of the totality of that body as if that are an eye ar an ear ofr a heart, or something special as a special organ. But most of us remain supporting cells like most of the cells of the body are just supporting

cells, supporting organs, which are important.

If I have a choice, that is if I see what I am and I'm satisfied by remaining a supporting cell, I will die when this body dies. And that's again all there is to it. There is no particular reason to hope for anything else. It's nonsense to think that God will take care of it. He's interested in me being a good human body fullfilling a function , a function on Earth, perhaps helping to maintain earth where it is. I do not know. But if I think that I probably won't believe it, because I think that I am worth a little bit more. So I try, and I am not worth a damn, because I stay that way, Unless I know how to get out of it. If I don't know that , I stay that way. And perhaps after some time, I make an adjustment. I simply say that's all there is for me and I hope I will die in peace.

Work on one's self means there is hope. There is a different way of looking at it. There is a different way of trying to understand the reason why I exist. What is it that the purpose could be for me? And when I have hope that perhaps by some means it may be possible to gain freedom for what reason. In the first place that I'm on earth in relationship to other people need not always react. That it would be possible for me to have that kind of beginning of a will, to be able to do whatever I wish to do, to tend to be able to do whenever I wish to do, regardless of what anyone else may do to me, or think or feel. That I have the strength of myself within myself, by the

Grace of whatever you wish to call it, the Grace of my solidity, by the grace of God if I want to remain religious in a certain sense. But by the Grace of something that I happen to have the possibility of accepting responsibility for myself which I can discharge. There is within me the possibility that I actually can do when I say I will and I promise that I aan keep such a promise, that regardless of whatever the conditions may be, I will remain, something in me will remain unchanged, dependent on what is the real myself, my essence or perhaps even a quality a little higher than that. This is an aim for life as we know it on earth. What it might lead to? It might give much more sense to one's self if I say that this life is the onay one that I will live. That perhaps during this particular period why should I strive to become perfect? Only to give myself a little name, or perhaps be respected by someone else. And perhaps in that kind of a process that I kill many people for my own satisfaction. Or that I'm after all not such a good mother, but I'm a verry, very good bridge player, or maybe a good cook. But for the rest, what am I?

If I now grow, if there is a possibility of becoming something on earth that is worthwhile, and perhaps not always be a supporting cell or that for myself, I would have the satisfaction that my function is to do what I feel I can do in accordance with my ability. And not something that has to do with earth primarily, but has to do with the possibility of

myself continuing to exist if I want to believe that. So in the first place, it will give me a certain freedom if I know how to work. Freedom for myself in life. Independence of others, at the same time if I wish to be kind, I can be kind. If I want to understand it, I can understand it. I f I want to think, I can continue to think without churning the thoughts in my head and coming to the same kind of conclusion and repeating myself. I want to grow; that is, I want to go ahead. I mean, I want to grow away from where I am. In what direction? Further understanding? Heaven? Planets? Sun? Absolute? These are questions again; where do I want to go? Do I want to continue to live after I die? Is there anything worthwhile for me to continue with? Is thers any particular reason to assume that I ought to continue, or that it can? And if there is a reason for it, should I want to follow that reason? Thess are the questions that come up when one dares th think about the possibility of one's life. And can life, because of that and these kinds of questions, can life then be deepened? Can life really in intensity gain more value? Can I judge then about the particular thoughts or the feelings I have? What is valualbe for me as a thought or as a feeling? And what is not valuable? What is it that I don't want and that I need not spend the energy on, because if I become a responsible man, I certainly become responsible about the expenditures of my energies.

Again I say it has nothing to do with religion. It nas nothing to do with an obligation towards God. And it has nothing to do with punishment. It is a conscience question, to spend one' one's life in the best way one possibly can, and not to waste. To become responsible for that wnat has been given, if it has been given. But in any event, I find myself, and then I accept it as something I could consider in possession of myself, then I say what I now possess has to be in such a way that it is really useful. And that it could function efficiently, and that it is not leaking all over the place, and that I myself am a fool at not knowing where such leaks are. You see, I'm talking about how to become a man. How really to grow up. How not to remain a child. How not to be stupid and infantile. But how to become a man, a man who can do! A man, who can think and feel properly. A man wha can understand, not a man with knowledge, but a man who has being. Gurdjieff would call it a harmonious man, a man who can at any one time in amy condition, behave as a man should behave because he understands what is required by the conditions in which he lives, what he has to do, or feel or think. A man you might say, who has unlimited possib ilities for further growth. Because there is an reason to assume that even if I could durvive physical death that I should then have another kind of a milepost where I would die anyhow. Either the possibility of Life is eternal, or it is full of time, that is, it has limitedmess in time. And when

it is limited in time, it doesn't make any differrence if I die on earth or if I die somewhere else. So either that what I am interested in, to understand how can I, if I am so called limited in time, could become timeless? I f it is a question you see, then for man is it possible for him to become that what he is not now? And, not only a question of Objectivity, but a question of an understanding of Omniprescence and Omniscience. A question of what he in his stupid little mind thinks sometimes about, what is a concept of Bliss? What is a concept of Eternity? What is the concept of that which has no oppostie? What's the concept of Unity? What can man become? To what extent can he be I? An entity? Because, then within that, everytning may be contained..

It is not too high an aim. It is really something that could give an aim in one's life. If that could be held in front of one as an aim constantly to strive for and to measure one's own activities, one's own thoughts and feelings, with that is it necessaey for me to do this, or should I not do this and save energy for something else? If I become responsible, I surely must weigh all the different actions, all the different ways of spending my time, all the different ways of spending any kind of energy by means of myself, moving, my tensions of muscles, the nonsensicalwords as a talking machine, the so called feeling that I have about others, and the intrusion of that which I think I ought to tell and I shouldn t when it isn't

my business. It doesn t mean that I have to be that self contained that I beocme an outcast in society, because the fact that I live and die means that I have a task in life. I'm not living on an uninhabited island. I'm in the midst of people. I have relationships, I have functions. I nave fullfilled to some extent, certain obligations and many pernaps I don't want to fullfill because they cost me too much, or I'm lazy. Still, there is a requirement. There is a requierment for the fact of having been born on earth that I pay mother nature what is due. In what ever way I can pay it, I'll pay it, for I want to be a man, because I want to stand on the settlements of my debts. Then I can look myself in my own face as it were. I can stand up straight and I don t have to say thank you to any one, not even mother nature. I've paid. And then after having paid, what will I do? Work for what? You say for myself? What is myself? What do I want ot become? What have I done that is still left undone? Have I done something wrong and what can I correct?

You see, now ethical values come in. Morality. Something that has been taught in one way or other, perhaps a little strangley, but nevertheless, it has started to tell me a little bit of what a man ought to be. And now he strives to become that and he will find many, many obstacles And many times he will bring the conditions and not himself. Work on yourself will give you the chance of seeing the truth about yourself It will give you the only foundation on which you can

stand, and on why you can rely. It willonly give you then this particular kind of knowledge of yourself, whenever that which you can see in an objective sense becomes for you, the truth, and it is not dependent on your personal interpretation of that what you like to be and what you are not. It is that what one really is and which one will admit when one is alone and there is nobody that can judge you that you yourself deep in your heart, you know what you are.

The search for truth is or course important. The search for facts about oneself, the same way as the search for facts in life as we know it scientifically speaking, is of course, tremendously improtant, because only on that basis, so called, we can carry on research. It's exactly the same that I want facts about myself, first physically, and also psychologically. It's that I want to have the facts and then the relationship of such facts and the understanding of how they are related and why. And then if that is you might say, a foundation, then I want to build something of my own. Not because of so called education or what other people have told me. I want to build something that is my experience, again I say sometimes, with the help of God. But also that sounds a little foolish. If I say with the help of my Conscience, then perhaps it's much more my own. Because that I feel could be developed. It could really have a reason for existence. When I want that, then I come to myself I see myself. I become, in this sense, aware. And

this awareness gives me the fundamental truth with which I start..

I say one wakes up then to oneself. It is as if at such a time something of me is present to that what is me. Something objective looking at me, subjective creature. It is not God, nothing of a higher power. It is only that what ispossible for man in what he is to separate something from him which could start to function in an objective sense. And objectivity means that that then it is as if he is away from earth, and that the possible developement of such a man would be to be away from earth, in a direction away from it, which every direction it may be. Cosmologically, it would be in a direction towards the Sun. It would not be the direction towards the moon, because the values of the sum and the moon we know. The moon is reflected light. The sun is light of its own. I do not want reflections, I waat reality. Therefore, the Sun has more value to me than the moon has. The moon at most, lights up a little bit in darkness. The sun makes the darkness dissapear. Again, for that reason, there is a difference. And when I choose as something that I wish really, I don't choose darkness. I want something that really lights up and also something that for me gives me heat. That is, I want clarity in my mind. Iwant warmth in my heart. Then my body can live.

But syou see, it is not necessary to talk about it too much. This is work -- to try to understand what is involved, to try to see the reasoning why one ought to become interested.

Not to be smug and think that you know, because there is noone who really knows. And many times that what we think w e know is a repetition of what someone else has said. We are filled with quotations, we are filled with cliches, we are filled with repeating what someone else has told us the day before. What is one's own? A body with which you were born and with which you grew up which is now so called alive. A mind more or less functioning in a certain mental way. A feeling that also can be quite sensitive. And with that you work. That is your laboratory. No gratefullness because it exists because I don't even know where it came from, and only to the extent that I say thank you father or mother for being now isn life. And now I live. And with that I start to try, I would almost say, to improve, but not improve inthe sense of more subjectivity, but improve in the sense of introducing something that is not of this earth, if my own aim is to become free from earth.

Also, that becomes fundamental. Because if I don't want to become free from earth, then why take the trouble of trying to loosen myself from it? Then I remain on earth and I simply continue to live, and I don't have to go through the difficulties of trying to wake up. But if I want to wake up for a definite reason, simply because I don't like the earth the way it is, or I do not like the way I am on earth, and I hope that if I could get away from it a little bit, perhaps then there is another kind of developement for myself. So it is again based on the

dissatisfaction of myself, and not willing to accept myself as I am, then I strive for something really, and real for me. I say as a man, yes, the way I define it. But, I want to work for it. I don't want to receive it because I pray for it. I don't want to recieve it because I pray for it. I don't want to receive it as something God gives me. Even if He wanted to give it, I would not accept it, because it wouldn't be mine. I have to have that kind of self respect for myself, that I wish to pay for whatever I can become. And then, when I have become that, then I am, then if I wish, I can give it away.

This is work. This is the way I think you have to consider your life. You have to sit quietly every onee in a while. Look at it. See what it has given you. See what your aim is now. See in what direction you are going. See what you now wish to spend as energy of thought in that direction. And to put it on that kind of a basis is it wortnwhile or not? Am I satisfied with what I am doing, ar are there a few little questions, perhaps big questions. Or am I in this particular attitude perhaps obstructing someone who is wishing to do something, and I do not wish it because I do not wish the other to do that because I don't wish it. And if I wish for myself that which for me, and that ought to be developed within me, I can take it without doing any harm to anyone. How selfish can we get? And for what? Because noone can take anything away from anyone else -- unless he is willing to give it. And if I wish for

myself that which for me, and that ought to be developed within me, I can take it without doing any harm to anyone. Because the requirements for what I consider the necissity for me to work means that I continue in my life and fullfill the obligations in my life without forgetting that such obligations, such way of living, is the only kind of food that can be used for the purpose of further growing.

People must understand this. Because if I wish to become a man, I would be a better husband, a better father, a better friend, really. I would also have the possibility of looking at myself from two different standpoints; one, the way other people see me. The other, the way I can see myself. One as if from outside one looks at me. One as if I look to the outside from that which is within. One is my outer life, the other is my inner life. The outer life, I share. My inner life is my own. I wish to share it with my Conscience. If my Conscience could become for me God, which is just a term, then I consider that what my Conscience, if it is real, can tell me as a law, with which then as guidance I will live my life in accordance with what is my inner dictated form, and not what someone else expects me to be. And at the same time I will fullfill the obligations which I have towards the outside world in any relationship that I happen to find myself in.

I go away again. There will be a little correspondence, and perhaps a few taped here and there. And you stay. I'll remember. I'll think on you. You struggle. You find out.

You try to work. You try to understand ideas like this, about which we talked, about which you can read, to see if you can communicate with each other. Try to become clear about what is meant with work, and then work. That is, be honest. Don't keep it in your mind. Don't let it just be something that is satisfying, even for your feeling, as if intuitively, you already know. You don't know until you practice, until you do, until in life you apply what you know. Never mind if you get the knowledge with your head or through your intuition, you act! That is work. And you act as much as you can if a state of awareness, in a state of awakedness, not unconsciously. You will, of course, remain unconscious 99%. Try at least once in a while to be really awake and to see if you can experience what is meant by being awake, to be conscious. To be on the road, I say, away from earth, nevertheless with your feet on earth and fullfilling the functions of earth which are required for anyone who is a human being and who keeps on breathing. So that that fullfillment must always be paramount. Never run away from life. Face it. It doesn't matter what it gives you. A little suffering, maybe, a little mistake, a little misunderstanding. Some joy also. Everything is included in life. That is the condition. That is the way you find yourself. Accept it. Pay for it which ever way and whenever you can, where ever you possibly can. Don't be a fool, because you will always have to pay, regardless. And if you don't pay,

you will be below the line. There will now be no necessity, to almost I might say, ever to be reborn again. You will never appear again. But pay what you can by work. If you work, if you try to become objective, you can pay better. Not that you pay less, but you pay in a different coin. And you do not have to spend as much time as now you would have to spend on earth to pay in order money belonging to earth.

Many of these things of course for some of you may be a little strange or unfamiliar. If you're interested, read. If you are interested, talk. Ask. If you know a little bit, work. Get together. Keep on exchanging. Don't give up hope, even if it's difficult. Be patient. We're so terribly bound. We are so unconscious. We are so completely asleep. It takes a long time to wake up, even to have an idea that an awakened state is even possible. But above all don't be smug. Don't think you know it. And if you wish to work, be honest. The integrity of a person, that is important. Integrity regarding himself, not to be a fool and hope for something that dosn't exist, or try to misinterpret something you know is not true. Truth, that will make you free ultimately. The truth about yourslef. The truth about that what you really are, that with which you were born and with which I hope you will die. But which, at the present time because of our tereible education, you are not. Your are a fool when you think you are truthfull. You are honest when you know you're a hypocrit.

So come back to earth and see things the way you ought to see them. But see them with hope, because it is not that kind of an idealisation and you feel that there is a possibility of doing something about yourself, the only way will be and will remain in the direction of an objective sense. Not in an extension of your subjectivity.

If you want to read, do it. Think. I say talk. If you want to get together like this group here will get together. Be patient and try to find out with each other what may be meant. Read All and Everything, of Gurdjieff. It will give you some idea in that kind of a book. It's a little different sometimes. Sometimes you will not understand it at all, but what is the difference? It is the higher mathematics of some spiritual values. You don't start immediately with that kind of a thing when you try to learn how to work. But it is a good thing to know that they exist as a possible aim for yourself. And then try in all simplicity to come down to earth, to realize what you are. And then to see if there is anything else that you really would wish and that you really would want to, and if you can, then again in all simplicity, try to apply a few fundamental rules.

In the first place, to become aware of one's self. That is, that one observes one's self. That is that one becomes aware in the sense of an alertness with an objectivity regarding that what is being seen or noticed. Most, for the time being, your physical body in its forms of behavior. We ennum-

erate them as movements, as behavior, we gestures, as a posture, as a tone of voice. Such things belong to a manifestation of a human being as he manifests, as he lives. In the second place, that what is being noticed in the sense of an objective way of seeing, that what is then whatever it may be. Accepted for whatever it is, without judgement, without liking, without discrimination, without classifying it, just as a fact. This is what I am. And then, in order to make sure that you can be that way impartial, that you eliminate out of this kind of process of observation all possibility of thought. It means that you eliminate the subjectivity inherent in that what you hope for the future, and that what is your memory as having gone through you and which is now past. So that the real way by which one can actually become objective regarding oneself, is that that what I know notice or become aware of has to be become aware of at the moment when it happens. We use simultaneity for that. These are the three things that are required for true observation , and unless the three things that are combined and belong together, you will never reach any particular result. If you do, however, you will reach a result which at the present time is unknown to you, but will be the truth. And the reason it's unknown is because you do not know the real truth. It is very, very difficult. Don't make a mistake. It sounds simple. It is very difficult to have it even for a moment, let alone the possibility of extending

a moment for any time in any kind of a duration. Still, it is possible.

Try to remain in that way simple, if you wish to work, this is the way to work. If you want to become independent and free you have to work. If you consider freedom important for yourself, you then will have to apply that which you now know as a method for working on yourself. Those who wish may come together to talk about that and try to remember it, and then try to remember themselves. They communicate. They do not have to get angry at each other. The fact that one wishes to do something for one's self simply means I am on the road towards whatever I want to define. Towards Eternity. Towards His Endlessness. Towards Consciousness. Towards an understanding. Towards a higher level of Being. Towards that what I really wish to become. Towards being a Man. I do not know how you wish to define it. When you come together as a group, remember that before you start talking. What is my aim to come here? I wish to take from whatever meeting there might be that as kind of food for myself with which I then will want to try to live again for a week in themidst of life but never to forget that I have a purpose with that what I am trying to do.

From time to time let me know. From time to time mabe you send a little tape. I will remember. Sometime again in the future, I'll come back. When you're on your own, don't feel lonesome. There are several people who try. It's always

possible to communicate with them. It's a good thing to know that you're not alone and that you can give each other support. It is worthwhile to support it, even if you are extremely selfish, it is worthwhile because you will profit without doing any damage and without being selfish. If you wish, you can grow, if you really wish, you can. If you can, you will be. And you will be a man. But not even God Himself will tell you that you should. It is only your own Conscience, to the extent that that is developed, to the extent that you want to listen to it. And if you reall;y want to listen to it you will overcome many difficulties of yourself or the surrounding, or anything that you now know is an obstacle. You will brush it away. You will find a way to work if you really want to.

So goodnight. Some of you I'll see tomorrow still, but at least, a few days I'm glad I've been here. I'll come again, but I don't know when. And in the meantime, keep faith with yourself.

End of Tape